Nuggets in Srimad rahsya traya sAram

1. Begin with Chpater: 0, Guru paramparA sAram

2. Merits and sins (Punyam and papA) are not the currency for eternal bliss (mOksham). They give only a better or worse life – in here earth (bhumi), heavens (svargam) or hell (naragam).

3. One needs a qualifed guru (sadAcAryA) – without guru, we can't go anywhere.

4. Our lineage of teachers (AcArya parampara) is unbroken chain – Bhagavn to your AcArya

5. Think of the chain -- your AcArya – Desika – ramAnujA – nammAzhvar – visvaksenar – Lakshmi and Sriman nArayaNA

6. With that we enetered Chapter 1 – upOdkAdam

7. Why we need to study rahasya trayam, this book explains

8. Moksham should be your ultimate destination and you have all the right to enjoy that. Its your right.

9. This book tells how to go reach and enjoy moksham

10. Example - Prince got lost and finally go back to the kingdom

11. To rach AcArya we need six things - Nirheutka krupa, Yatrichika punyam, madhusoodana kadAksham, advesham, Abhi mukyam, sAtvika sambAshanam

12. First 3 happens before you are born. Our praptti starts only after that.

13. Go to Sristuti lecture and understand pirAtti's position

14. Simply, Lakshmi is Esvari, brahmam, equivalent to bhagavAn in all aspects

15. pirAtti has major responsibilities – Recommendation (purushakAratvam), Route (upAyam) and Rewards (upeyam).

16. In moksham, we do eternal kaimkaryam. Service is sweeter if it is towards the person of ultimate love.

17. To attain mOksham one neeeds, knowledge of proper route (upAya jnAnam) and the master (AcAryA) who shows that.

18. That takes you 2nd chapter sAra nishkarsham

19. Our life is short and too difficult to digest everything and determine what is best. So one needs to conncentrate on the best.

20. Moksham aspirant is called mumukshu.

21. prameyA is the obect of knowledge (bhagavAn). pramANA is the tool that takes you pramEyA.

22. Sensory perception (pratyksham), deduction (anumAnam) are two means, but not reliable at all times.

23. verbal testimony (sabdhA, vedAs) is the highest pramANA, because they don't have any flaws (nirdOshA), or bias.

24. Even within those vedAs, earlier portions (karmakANdA) deals with rituals and trivial & emporary rewards (alpha and astira) and so were discarded.

25. Latter portions (bramma kAndA or jnAna kAndA) is the one deals with who is the final and ultimate God (brahmam).

26. Even within latter portions of vedAs (upanishads) the primary rahsyas (rahasya treyas) help to understand that ultimate God (brahmam) better than anything else.

27. Conclusion - mOksham is the final desitination, ultimate Lord is the one who confers that and the three rahasyAs help in that objective.

28. That takes us to Chapter 3 pratAna pratitantram

29. pradAna pratitantrA – The most important ideas which are unique to our philosophy, which others don't have.

30. Our pratAna pratitantrA is the relation between Lord and the rest (bhagavAna and jagath) through body-soul relation

31. Esvaran is the soul . *cetana and acetanAs*) are the body

32. Soul and body is based on SCO principle – support, control and own.

33. Adeyatvam – Everything's mere existence is supported only by bhagavAn

34. Videyathavam – For everything to be created, sustained and do some action, the cause is bhagavAn's thought (sankalpam).

35. Seshatvam – All things exists for the purpose of bhagavAn

36. Jeevan is ananyadhAran (can't be suppoorted by anything else) – narANam + ayanam tells

37. Jeevan is ananya prayOjanan – m (jeevan) exists for a (bhagavAn) in aum praNavam

38. Jeevan is ananya caraNan – nama: means nothing is mine. So if everything is for bhagavAn, then keeping him as the means (upAyam)

39. Look at ArjunA's chariot and the order when rAmA went to forest

40. VedAs explain the relation between esvaran & jagad by abheda sruti (non-different), bheda sruti (different) and ghataka sruti (linking both).

41. Abheda sruti: Milk + water; bheda sruti: rice+sesame, gahtaka sruti: painted wood

42. Ghataka sruti (visishtAdvaitam) reconciles coherently all the apprently conflicting statements, without omitting any part of vedAs.

43. That takes to Chapter 4, artha pancakam

44. The relationship between isvaran and jagad (Lord and the rest) was explained through body-soul [sArira Atma bhAvam] connection.

45. That is the basis for 5 realities {artha pancahkam}

46. Some include that relation between isvaran and jagad itself as the 6th reality.

47. 5 realities to be known – YAHOO

- You (jeevan), - jIva svarUpam
- Access (upAyam), upAya svarUpam
- Him (esvaran) – prApya svarUpam
- with an Objective (purusharttam) phala savarUpam
- without any Obstacles (thadai) virOdhi svarUpam

48. Him (esvaran, *prApyan*), where do we see in 3 rahasyams –

- akaram in praNavam in triumantiram;

- nArAyaNa in dvayam;
- mAm, aham in charama slOkA

49. Jeevan (*prAptA*, *jIva*) is understood by

- m in praNavam, m in nama, nAra in tirumantriam
- yE in prapatyE , m in nama in dvayam
- vraja, tvam, mA in charama slokA

50. Means (*upAya*) is understood by

- nama, ayanam in triumantiram
- first line, nama, ayana in dvyam
- first line of charama slOkA

51. Rewards (*phala*) can be understood by

- nArAyaNAya in tirumantirma
- Srimate nArAyaNAya nama 2nd line in dvayam
- Sarva pApebhyO, mOksayisyAmi in charama slOkA

52. Obstacles (*virOdhi*) can be understood by

- Meaning of praNavam, nArAyaNa, nama in tirumantiram
- nama in dvayam
- sarva pApa in charam aslOkA

53. How this objecitve, Isvaran (*prApya svarupam*) needs to be perceived?

- Inseparable from Lakshmi,
- Infinitely Knowledgeable (jnAna), eternal bliss (Ananda), boundless (ananta) as the pramANA indicates.
- all noble characters (samsata kalyAnA guNakaran),
- no evil ones (akila heya pratyanikan) ,
- has the both wealth (upaya vibhuti nAthan) – playful world (leela vibhuti) and eternal world (nithya vibhuti aka srivaikuntam, parama padam etc.) as his body (sariiram)
- Has divine idol form (divya mangaLa vigraham)
- The creation, sustenance and destruction (srushti, sthithi and samhAram) of the universe as His play (leela)
- esvaran is vibhu (prevasive).

54. Individuals (cetanA, prAptA) – 3 types;

- baddha (bounded by birth/death),
- muktha (liberated from samsAram) and
- nithyA (eternals).

55. Understanding jIva svarupam

- Common for all the 3 types - atomic (anu); Jeevan has knowledge (jnanam), Happiness (Ananadam), flawless (amalatvam), subordinate (seshatvam) and dependence (pAratantriyam)

- Specific for moksham aspirant – karma and birth cycle (sariira sambhandham), confusing body and soul are the same –(will be explained later)
- Explained in ch:1 upOdkAdam, Ch:7 mumukshutvAdikArA

56. means (*upAya svarUpam*)

- only two – bhakti which requires karma, jnAna yOgAs; and prapatti
- explained in Ch:9 upAya vibhAgAdikAram; Ch:11 parikara vibhAgAdikaram, Ch:12 sAnga prapanAdikAram

57. rewards (*phala svarUpam*),

- the innate nature (svarupA) of jeevan is to perform kaimkaryam to the Lord.
- From Ch: 13 to Ch:22

58. Obstacles are the hurdles which prevents to enjoy the rewards; ignorance (ajjAnam), action (karma), semblance (vAsaNA), taste (ruchi), new body (deha sambhandam) is the vicious cycle.

59. Primary obstacle (pratAna virOdhi) is anger from the Lord (bhagavad nigraham)

- Our sesnosry organs (indriyams) induce to treapss the sAstrAs and that creates sin (pApa) and Lord gets angry (AjjA adilanganam).
- This anger is called karmA

60. Anger of the Lord is THE hurdle in attaining eternal bliss (mOksham)

- During deluge (praLaya) – all jeevAs lose body and senses (indiryam) and lay like nonsentient (acetanam). Knowledge is shrunk to very low level.
- During creation (srushti) – jeevAs get body according to karmA and get tempted int owrong things
- It may give animal life (no satrA knowledge)
- Puts you into other religions and philosophies
- Even in Sriviahnavam, it may give crooked knowledge and perverted ideas – makes you to accumulate sins
- Approach demi gods
- Indulge in enjoying own AtmA (kaivalyam)

61. Worshipping the ultimate God (BrammOpAsanam) can be two types

- I am the body for the bhagavAn who is the AthmA (Here you are the important one) – panchAgni vidyA
- BhagavAn is the soul and I am the body for Him (Here bhagavan is the primary one)

- But the first one has several stops and lay overs. May go to kaivalyam state
- Other brahma vidyAs may give different enjoyments including position of brahmA and delay the mOksham

62. So Anger of the Lord = THE Biggest hurdle for eternal bliss (bhagavad nigraham = THE moksha pratibhandagam)

63. To cross a well of 32 ft diameter, whether falling short in the 1st feet or 30th feet, it's all the same. Fail is a fail.

64. Which good action (sukrutam) will give the mOksham quicker? Hard to know. Here interesting anecdotes – vasishtA, AcAryA for rAmA is still not attained mOksham. But evil-minded vruttrAsura and ksharabndhu got mOksham due to AcAryA connection.

65. Not to worry, there is a remedy to the anger of the Lord (marundu for bhagavd nigraham) – prapatti.

- tasya ca vaSikaraNam taccaraNagati: eva – bhagavad rAmAnujar said, "total unconditional surrender is the only way to attract the Lord away from the anger"

66. Finally, a Srivaishnava or a bacteria, no difference if there is no prapatti performance.

67. That takes you to Chapter 5 tattvatreya cinAtidhikAram

68. Note: The title says cinatnA – Think, consider

69. A mumukshu should learn first about artha panchagam, the meaning about five things/articles.

70. These 5 articles (artha panchagam) is based on 3 realites (tattva treyam)

- Isvaran (prApyam)
- cetanan (prAptA)
- acetanam (prApya virOdhi)

71. If artha panchagam explained in detail, why we need this chapter tattva treyam?

- Through proper, detailed understanding the tattva tryeam, one's ignorance (avidyA/ajjAnam) is removed.

72. What is the ignorance? It is the false notion-

- body and soul are the same (sariira athma bramam)
- Our soul is independent (svatantra athma bramam)

- No God argument (anIsvara vAdam) {Refer nirIsvara mImAmsA, sAnkhya philosophy, [no jivAs] advaitam – SrIbAshyam}

73. Focus of this chapter - Necessity of the eEstablishment of each of the three tattvAs with their identities (lakshaNA), understand and contemplate

74. These delusions can be cleared by understanding from svetAsvadara upanishad

- enjoyer (bhOktA) {jIvan}
- enjoyment object (bhOgyam) {acetanam}
- and controller (prEritA) {paramAtmA}

75. The 3 realities (tattva treyam) are ACE –

- Acit (nonsentient) – no thinking capacity
- Cit (sentient), and - has caitanyam (knowledge)
- Esvaran (the Lord) has the highest form of knowledge being pervasive everywhere.

76. First we will deal with the svabhAvA of each

77. Acit is 3 types –

- prakriti (primordial matter) aka triguNA – misra tattvA
- kAlA (time) - sUnya (void, zero) tattvA

- suddha tattvam (transcendental substance)

78. Prakriti is

- made of triguNAs (three qualities) – sattva (pure, noble, clean) , rAjasa (desire, motion, anger), thAmasa (sleepy, lethargic, confusing).
- No knowledge (no jnAnam)
- Exists for others only
- Eternal
- Always changing
- Transforms into mahat ahamkAram etc. and finally form as an enjoyable body (sariiram)

79. kAlA, the character (svabhavAm)

- Reason for the transformation of the prakriti
- No begin or end
- Cause for all the transformation of acetanAs in prakrit mandalam {not in nithya vibhuti}
- has no guNA
- and is 3 types -past, present and future.
- It is measured in several units – seconds, minute, hour etc.

80. Suddha sattvam is sattva gunA only

- Always pure.

- Will change according to the Lord's wish (paramAtma sankalpa adinam} and not by kAlA
- Has Knowledge (svayam prakAsam – self luminous}, and Anandam
- Note: It is acetanm because there is no DBJ; but svayam prakAsam that is why it is not jadam

81. Cit is 3 types of souls –

- baddha (bounded in samsAram {birth/death cycle}), from brahmA to worm; dictated by karmA, enjoyers of happiness/sadness.
- Takes one of the body – celestials, huiman, animal and plant type {deva, manushya, tiryang, sthAvara}
- muktA (liberated from samsAram) performed bhakti or prapatti and emancipated from samsAram
- explanation of koodasthar – It is like the workbench in the shop. It wil lstay the same, only items on top will change in shape etc.
- nityA (eternals – never involved with samsAram), always bloosomed in nature (svarupa AvibhAvam)
- All the jeevans have knowledge (jnAnam)

82. The three types of jIvAs

- baddha – never have the vision of the Lord (bhagavad dharsanam)

- mukthA – For ages, no bhagavad dharsanam and received by performing upAya anushtAnam one day.
- nityA – always have the bhagavad dharsanam

83. Esvaran (Lord) is only one.

- He is pervasive (vibhu), totally independent (svatantran),
- master of everything (seshi, svAmi)
- jnAna, bala etc.
- No tiredness, sleep, aging, fear, anger etc.

84. Isvaran is the ruler. Both cetanA and acetanA are ruled items Remember "svAdina trividha cetanAcetana svarUpa sthithi pravritti bhedam"

85. There is a fourth acetanam called dharma bhuta jnAnam (DBJ). But it is always associated with cetanAs and so it is not classified as a separate category.

86. sAstrAs lay out for every items (like ACE here),

- svarupA (innate form, essential nature),
- sthiti (continuence of existence) and
- pravrutti (activity) of the tattva treyam.

87. svarupA is actually the item itself (dharmi). Its unique nature can be recognized by its uncommon characters (asAdAraNa dharmam) which shows that item is different.

88. Stithi is extent of which that item is there.

- For eternals, it is infinite.
- Eternal objects may differ, but their sthiti is the same. No distinction.
- For temporary objects, it will be long and short according to the Lord's wishj (bhagavad sankalpA)

89. Pravrutti is the activity (vyApArA).

- For cetaNas inaction is also an action. i.e. nivrutti is also a type of pravrutti too.
- For acetanAs, pravrutti a cetana can intitiate. But, there is no nivrutti, they can't do a determination (sanklapma).

90. The svarupa sthithi pravartti will be different fo each object.

91. Dharmam – is not charity or good action, it is a quality here. The object for that quality is dharmi. Whiteness is dharmam, milk is dharmi

92. Example

- Pot - The svarupa nirupaka dharmam is its small neck, widended body.
- White colored or blue colored is nirupita svarupa viseshaNam.
- BhagavAn – srushti sthithi samhAram is svarupa nirupaka dharmam
- Dhaya, vAtsalyam etc. nirupita svarupa viseshaNam.

93. Important connection to SribAshyam here –

- Pratyaksha pramANA will always show svarupa nirupaka dharma. e.g., when you see a pot, you see the unique characters.
- sabdha pramANA is also like that. When it explains an object, it will show not only dharmi but also type, quality, action (jAdi, guNA, kriyA)
- Refer tat tvam asi – Where advaitis say there is no visheshanam
- We say one can't understand the object without the viseshaNam.

94. The svarupA of cit is jnAnA (knowledge), AnandA (happiness), amala (flawless), anu (atomic), seshatvam (servitude).

- Actually jnAnam obtained through anu {jnAtve sati anutvam}

95. The cit is servitude (seshatvam) to Lord and noone else {Lord means bhAgavatAs are also}

96. Pratyak means inwardly luminous. [pratyak = backwards, opposite direction in dictionary]. Does't require another object to illuminate it. Athma is pratyak. It knows who it is. Doesn't need another knowledge.

97. Common to cit and Isvara –

- self luminous (pratyak) and
- Intelligence (caitanyA).

98. Difference between cit and isvaran –

- cit is always a slave (seshan) and Isvaran is the Master (sEshI).
- This is true in Moksham also.
- Cit being a slave to the Lord will never change at any time, place or form (sarva desa, sarva kAla, sarva avastai). It is eternal.
- Cit is always atomic and Isvaran is pervasive. So any jnAnam, self-luminous etc. needs ot be looked from that perspective.

99. So for cit, we derive

- Cit has jnAnam = not lifeless (jadam)
- Cit has Anandam = not unpleasant (pratikula vasthu)
- Cit is amalan = not with flaws
- Cit is atomic = not pervasive
- Cit is inward self-luminous (pratyak) = outward (parAk)

100. Question – Can we say servitude is the identity of jeevan (seshatvam as lakshaNam for jeevan)?

- In praNavam akAram has hidden 4th case indicating seshatvam.
- So jeevan is seshan to paramAtmA
- So can we say, "cetanan being with the qulaity of seshatvam"? (seshatve sati cetanatvam)
- This seshatvam doesn't apply to paramAtmA – He is the boss for all (sarva sEshi)
- Acetanam are slaves, but they have no intelligence. So cetanatvam is not there
- So seshatvam is a unique idetifying charcater of cetanAs, looks ok

101. Answer – No and Yes (This is SribAshyam)

- Seshatvam is not a lakshaNam for jeevan
- Here seshatvam is a relation
- To understand the relationship, the two objects needs to be known.

- Dasratha and rAmA to be known before their relation
- If you know the objects first, then how the relationship will be a unique identifier (svarupa nirupaka dharmam) to know that object?
- It is nirupita svarupa viseshaNam only
- So thati s why when we say jeevan, we say jnAnam as lakshaNam and not seshtvam

- Yes seshatvam is a lakshaNam
- A quality (dharmA) though it may not be useful to identify the substance, but if it helps distinguish the substance from others, it can be svarupa nirupaka dharmam.
- This seshatvam helps to identify jeevAtmA from paramAtmA

102. Lord in His avatArA like rAmA and KrishNa were listening to parents and seshtvam can be seen there. But it natural servitude (svatha seshatvam) was not there.

103. Now pirAtti comes to question. She is always seshan to bhagavAn. But all jeevAs seshabhUtAs to both.

104. svata upaya seshtave sati cetanatvam [cetanan who has natural servitude towards both] This definition applies only

to cetaNAs (separates from Lakshmi {she is seshan to bhagavAn} and acetanam {which has no knowledge})

105. So jeevan is atomic, has jnAnam and naturally seshan to bhagavan. Isvaran is vibhu, has jnAnam and naturally sarva sEshi (master of all)

106. Here two terms ayOga vivacetam and anyayoga vivachetam (non association refusal and association with others refusal).

107. The Refusal of nonassociation of cetanan to isvaran and Refusal of cetanan's association with someone else.

- Example: In SrIbAshyam,
- 1st chapter says Lord Sriman nAryaNA is indeed jagad karaNam.
- 2nd chapter says Lord SrIman nArAyaNA is the only jagad kAraNam.
- Ayoga vivacetam and anyayoga vivcetam is shown.

108. For all the JeevAs (baddha, mukta and nitya)

- actions (pravrutti) are all only for Isvaran.
- always obeying, performing, and enjoying only for Him

109. First bounded souls (baddha jeevAs)

- baddhA svarUpA

- bounded by karmA,
- Shrunk knowledge (no svarupa AvirbhAvam)
- performs actions and gets rewards;
- From brahmA to tiny worm to palnts.
- Attain the body based on actions (karma phalan)
- Body is supported through AtmA's svarupam and jnAnam
- Through svarupam, they are alive (soul keeps body alive)
- Through jnAnam – body support while they are awake, do actions {yagAs, prapatti, kaimkaryam, sins (pApA) and go to hell (naraga lOkA)}

- Death is separation of AtmA and sariiram
- Body decomposes to various materials
- and they all become body for the Lord.
- So when soul leaves, body gets destroyed.

- baddha Sthithi
  - Lives on worldly pleasures till mOksham.
- baddha pravrutti
  - Will perform merits, sins or neutral (like eye blinking)
  - Will do bhakti or prpatti and attain mOksham

110. Now for muktAs

- muktA svarUpA
  - Removal of karmAs which were the hurdle for mOksham
  - Appearance of their true innate nature (svaruPa AvirbhAvam).
  - Not a new svrUpA but hidden one is comign out.
  - This jeevan is equal to bhagavAn in brilliance, happiness and flawlessness (tejas, Anandam and amalam)
- muktA Stithi
  - There is a begin. No end
  - All muktAs are same. But no distinction among muktAs in terms of junior, senior.
- muktA pravrutti
  - Kaimkaryam to bhagavAn which was lost from beginningless (anAdi)

111. For nityA

- svarupA –
  - Beginngless, endless –
  - always blossomed;
  - no karmA, no obstacles,
  - always seshan
- sthithi

- Continue eternal kaimkaryam, is common for all
- and so no difference from one to other in sthithi

- pravrutti
  - each one does something according to Lord's wishes
  - No competition, or jealousy;
  - everyone is happy on others' performance;
  - Lord's Anandam is the common objective.
  - Everyone has equal right as the other

112. Defn regarding appearance - prakAsatvam

- parAk – is divided into jadam and ajadam
  - Jadam = can be seen only with help of others; prakAsatvam only through others – like table, chair
  - ajadam = svyam prakAsatvam = appears by itself, no help from others needed) like DBJ, suddha sattvam
- Pratyak = svasmai svyam prkAsatvam = that appears to itself, without the need of others. Example: AtmA

113. All objects are svayam prakAsam or asvyam prakAsam

- Objects which show themselves without any external knowledge (DBJ) – svyam prakAsam {self luminous}
- Example - AtmA, DBJ, suddha sattvam
- Only AtmA is pratyak - svasmai svyam prakAsatvam (knows itself by itself)

- Example – pot, table, book etc. (we understadn them only through our DBJ)

114. All cetanAs (both jeevAtmA and paramAtmA) have 2 knowledge (jnAnam)

- svarupa jnAnam which is AtmA – dharmi (substantive knowledge)
- dharma bhuta jnAnam – attributive knowledge

115. dharmi jnAnam (DJ)

- It is pratyak – shows itself without any help from others.
- No shrink or expansion for anyone at anytime.
- It shows me, me., only to that AtmA.

116. Dharma Bhuta jnAnam (DBJ) – (get used to this term)

- Name
  - Can't call dharma jnanam then people construe jnAnam about dharmam (dharmaysa jnanam)
  - Bhuta is added to show, "this that becomes that".
  - Dharma (attribute) that becomes jnana
  - Dharmi also could have called dharmi bhuta jnanam, but usually we say dharmi jnanam only
- What
  - When we say knowledge (jnAnam), we refer to only this.

- Is the attributive knowledge for all AtmAs
- No begin, no end. Eternal. Associated with all AtmAs.
- It is a acetanA, because there is no another DBJ to understand this DBJ
- But, not classified as a 4th acetanam, because it is always associated with cetaNAs

- When
  - Shiny (show itself – svayam prakAsam) during awake state, will show objects in the world.
  - Not shiny (asvyam prakAsam) - During sleep state, though DBJ is present, it does not reveal anything, it does not show itself.
- To Who
  - it reveals outside objects, to the owner only (I will not gain from your DBJ)
  - Pervasive (vibhu) for Isvaran, muktAs (after reaching mOksham) and nityAs
  - Varies for bounded souls (baddha jIvAs), according to karma phalan

117. DBJ (dharma bhuta jnAnam)

- Svarupam
  - Acetana dravyam (nonsentient thing, stuff)

- Makes the jeevan/Isvarn to understand outside objects
- Vishayitvam (Showingness - ability to show other items)
- Svayam prakAsam (not always but only when when indicating objects)

- Sthithi
  - Vibhu for Isvaran, nityAs
  - For muktAs, after moksham, vibhu
  - For baddhAs, it will expand and shrink based on karmA
- Pravrutti
  - When it is in body, it commands body and senses (prayatnam – effort, attempt)
  - For baddhAs it will shrink and expand
  - It will reach a state called enjoyment (bhOgam)
  - happiness or despair is out of this
  - But naturally everything is towards Isvaran only.
  - All of them are favorrable (anukUlam) only
  - That is the svabhAvam
  - For baddhAs, it may appear good or bad based on karmA.
  - For all others, it is always naturally good

118. JnAnam = Showing itself, or showing others

- DJ = Show to itself about itself, no help of others. but doesn't know about outside.
- DBJ = Show about others, but doesn't know about itself

119. acetanAs – 3 types.

- Have no knowledge (jnAnA),
- It appears to others only
- So we conclude, they can't show to themselves
- In this aspect, they are like DBJ – no jnAnam, can't show it to itself
- Prakriti and kAlA = jadAm (asvayam prakAsam)
- Suddha sattvam = bright (ajadam) according to pancarAtra sAstrA
- All the acetanAs change according Lord's wishes

120. So in summary, acetanAs

- Have no jnAnam,
- parAk = appears to others only (they don't know about themselves)
- are prakrit, kAla, suddha tattvA and DBJ
- But DBJ is always associted with AthmA and so is not classified as a separate acetnA
- acetanA minimal set = {prarkti, kAla, suddha tattva}
- prakrit and kAla are jadA (not shiny, not self showing)
- suddha tattva = ajadA (shiny, shows itself to others)

121. Suddha tattvam 3/4th (tripAth vibhuti) and prakrit ¼ of Lord's total ownership

- svarupA
  - acetana – no knowledge
  - Pure sattva gunA only (no rajas, no thamas)
  - Shines by itself (svayam prakAsam) – ajadam for Isvaran, muktA and nityAs
  - For baddha jIvAs, learned only through sAstram
- Sthithi
  - In nithya vibhuti – boundless
  - For example, the body (tirumEni) of nityAs, muktAs, bhagavAn, the tirumAmani mandapam are all eternal
- pravrutti
  - Some are eternal (nityam) an some are not
  - Desired kaimkaryams could differ an change. So they may not be eternal.
  - If one wants to see parents, he can. But those forms (rupA) are not permanent.
  - For Lord bhOga sAdanam (means of enjoyment)
  - For muktA and nithyAs kaimkarya sAdanam (means of service)

122. kAla is another acit tattvam

- Svarupam
  - acetana, jadam, vibhu, eternal (no begin or end)
  - No knowledge (jnAnA)
  - asvayam prakAsam (can't show itself; need help of others)
  - This is spread everywhere - so vibhu
  - (different from isvaran/jeevan – because no jnAnA)
  - (different from prakrit becaue this is vibhu)
- Sthithi – continuity
  - You can't measure kAlA,(measure time with what?)
  - So it is eternal
- pravrutti
  - divisions like kalpA, yugA, year etc. are used for srushti etc.

123. Tattvams (realities) are 24 different types

- 26th is Lord, Isvaran, paramAtmA (Super soul)
- 25th individual soul (cetanA)
- 1-24 are prakriti (primordial matter) and its several manifestations

124. Now prakriti (triguNA)

- Sattva, rAjasa, thAmasa gunAs always changing
- At equilibrium = when the three guNAs are equal (1/3rd each), = great deluge (praLayA)

- When non-equilibrium, creation and sustenace happens

125. Prakrit related has 24 tattvams.

- svarupA
  - acetanam – No knowledge
  - parAk – exists only for others
  - jadam – asvyam prakAsam - can't show itself. Need something else
  - mixture of triguNA (three qualities mixed)
    - sattva – balance, goodness, purity, peaceful, virtuous, harmony
    - rAjasa – passion, activity, dynamic, egoistic, driven
    - thAmasa – chaos, anxiety, lethargy, confuson, sleepy, ignorant
  - Eternal (non destroyable)
- Sthithi
  - Spread everywhere in leela vibhuti (playful universe)
  - Not present in nithya vibhuti (eternal universe)
  - Not vibhu (because its not mOksham)
  - Capacity to change to other 24 tattvAs
- Pravrutti
  - For bounded souls (baddha) – expand and shrink based on bhagavAn's leelA rasam (playful attitude)

- When triguNAs at eqilibrium = praLayA
- At nonequilibrium = avyaktam (creation and sustenace states)

126. From prakriti, when guNAs change, mahat, ahmkAram etc. emerge. (transformation/manifestation – pariNamam)

127. Prakriti (unmainfested, primordial matter) is responsible for
- For baddha jIvAs it is the indiryam and sariiram
- It changes into several forms and attract.
- Your body, car, jilebi and stop sign post all are same

128. Now the 24 prakriti related tattvAs –
- (1) prakrit (unmainfested, primordial matter)
- (2) mahat or buddhi (first principle to individualize, intelligence, discrimination)
- (3) ahamkAram (ego, allow self-identity)
- (4-8) From 5 tanmAtrAs (5 sublte elements) emerge from tAmas guNA - [sabdha, sparsa, rUpa, rasa, ganda] {sound, touch, sight, taste, smell}
- (9-13) Gross elements (panca bhutAs) emerge from tanmAtrA space, air, fire, water and earth.
  - ahamkAram (intermediate state sabdha tanmatra) – mainfests into space {AkAsA} likewise
- (14) Mind (manas) emerge from sattva

- (15-19) 5 karma indriyAs
- (20-24) 5 jnana indriyAs

129. External senses (bAhya Indriyams) are like 10 doors (10 indriyAs)

- Karmendriya – 5 exit doors – 5 active instruments
- Speaking, grasping, moving, reproducing and eliminating
- jnAnendriya – 5 entry doors – 5 cognitive senses
- Hearing, touching, seeing, tasting nd smelling

130. Internal sense (andhar indriyam) is mind

- Manas, buddhi, chitaa, ahamkArA all are same but referred at different context.

131. These 3 acetanA – prakrit, kAlA, suddha tattvA

- Always present, eternal (nithyam)
- Naturally present (sveta)
- Though eternal – may join with other states and get different names.

132. Eternal (nithyam) is classifed as

- svarupEna nithyam (permanent by nature)
  - Their nature never changes. No modification
  - Example: AtmA (Lord's and individual soul)
- pravaha nithyam (permanacy by flowing)

- like river water. River is always there.
- But not the same atoms. Its all different H_20 molecules.

- mahat, ahamkAram etc. (Same will come come after each creation (srushti) of the universe.

133. Little more on pravAha nithyam – SribAshyam

- Destruction (nAsam) – 2 types
  - Material destruction (whole vasthu) itself destroyed
  - State destruction (the lump of clay is destroyed, but pot has been created)
  - But these two states are mutually exclusive
  - Two states – clay state, pot state

134. So prakriti and its pariNamam (changes) are

- Temporary (anithyam) because we see different name, and different shape. [states are different]
- Eternal (nithyam) – because they all prakrit only as raw material. [material is the same]

135. sajAdiyam and vijAdiyam

- You have a lump of clay round or flat – sajAtiyam (of the same kind)
- But make into a pot – vijAtiyam (transformed) – because different name and shape

- State or condition (avasthA) is changing. But material is the same.
- These are pravAha nithyam

136. Everything in the universe favorable to the Lord.

- All the 3 acetanAs (prakrit, kAlA, suddha tattvA) are favorable to bhagavAn. Therefore favaorable to muktAs and nityAs too.
- acetanAs change in svarupam under His sankalpam.

137. For baddha jIvAs,

- Prakriti and kAlA good or bad, depends on poorva karmA
- If he believes everything is for bhagavAn (bhOga sAdanam), it will be favorable.
- If he believes all for him (bhoga sAdanam for him), then they will be adversaries (pratikUlyam) to him

138. Now Esvara tattvam, the last in tattva treyA,

- svarupA
  - Pervasive (vibhu)
  - Totally independent (svatantran)
  - In fact, He supports everything
  - Ultimate natural controller, everything is under His control
  - Ultimate natural owner and master (sarva sEshi)

- understood by svarupa nirupaka dharmam (uniquely identifying qualities) – satyam, jnAnam, anantam, Ananadam, amalatvam, Sriyapativam
- After understanding these 6, the other qualities show He is above all – jnAna, bala, aiswaraya, viirya, sakthi, tejas
- Then saulabhyam, vAtsalyam etc.
- All these guNAs with Him all the time.
- But we highlight certain for our upAsanaA

- Sthithi
  - 5 forms (para, vyuha, vibhava, antaryAmi, archA)
- Pravrutti
  - Creation, sustenance, destruction (srushti, sthithi, layam)
  - Confer mOksham (ultimate bliss, libaeration from samsAram (birth/death cycle))

139. Divine manifestions (Isvaran'srupams)

- pAncarAtra AgmA states these
- Para, vyuha, vibhava, antaryAmi, archai
- All five are sacred.
- No karma sambhandham just like srivaikunta svarupA

140. Para rupam (eternal supreme, in Srivaikuntam)

- Form of the Lord in SrIvaikuntam

- Essentially for nityAs and muktAs
- all 6 qualities (satyam, jnAnam, anantam, Anandam, amalatvam, sriyapatiam) are highlighted
-

141. Vyuha form (descended down to milky ocean)

- Lakshmi nArAyaNA reclining on Adi seshan in kshirAbdi
- Some say 3 and some say 4
- Para vAsudevan comes down to Vyuha vAsudevan
- Vyuha vAsudevan then divides into sankarshananm, pradyumnan, aniruddan
- Since para and vyuha vAsudevan has the same gunNAs etc. so we say vyuham is 3
- sankarshaNan – jnAna, bala
- pradyumnanam – aiswarya, viirya
- aniruddhan – sakthi, tejas
- upavyuhAs - kesava, narayana etc. - 12

- Our body is made up of prakriti. Lord's sariiram is also prakriti (He owns everything as His sariiram)
- Our body has the link (prakrit sambhandham) to Lord's sariiram
- So various parts of body, we put tirumaN with those names

142. vibhava avatArams (divine incaranations in different yugAs)

- 30+ are mentioned
- Only dasAvatArA, 10 are highlighted
- rAma, krishNa are famous
- Human forms, rAmA and KrishNA, that is His desire.
- His body suddha tattvam
- Svarupa avataram, Avesa avataram
- Dharma rakshaNam - He takes avatAram to protect dharma
- One who understands this avatAra rahasyam = will go to moksham, so says bhagavad gitA
- Lead him to perform prapatti – his faith will increase

143. antaryAmi (or hArdA)

- inside everything and everywhere
- No connection to the karmA of individuals
- A bhakthA can realize this form in his heart – particular form, particular qualities
- Inferred but not direcetly seen, by most
- yOgis visualize Him and so hArdA
- Presence can be felt by dhyAnam

- mAnasika prayers towards Him
- He is the one remembered before eating.

144. Archa

- Iconic (bimbA)
- Conscreted temple vigrahams, revered images, salagramma etc
- Lord stays in the form and energy according to pooja and pratishta
- The icon (bimba), archyavatAra moorthy –can be gold and silver, said saunaka maharishi.
- ArchyAvatArA - also will give moksham
- Pooja, archana. Dhyanam can be done to that bimbam
- Azhvars also worshipped archyAvatAra moorthys

145. To remember 5 forms

- Think of you are thirsty and need water desparetly
- Param is like cloud (cloud holds water molecules)
- Vyuham like ocean (water everywhere but salty)
- Vibhavam is like floods (river somewhere running is no help)
- Antaryami is like water below earth (how to get it?)
- Archai is like beautiful cup of water in your hand

146. Isvaran

- Soley in charge of jagad vyApArA {universe affairs/function} (srushti sthithi layam)

- He does all these with His consort (pirAtti) Sri mahA lakshmi

147. Division of responsibilities

- Lord is punisher (dandadaran)
- So He kept to himself, male qualities
- pirAtti is epitome of compassion
- So she kept purushkAratvam (mediator), female qualities
- They divided between themselves
- It is their own discretion

148. Miscelleaneous

- Esvaran and cetanan both are pratyak (show about itself, to itself) {svasmai svyam prakAsam}
- cetanA is called pratykAtmA (pratyaktvam, ekatvam, anukulatvam) – pratyaktvam is critical
- Lord is called paramAtmA to distinguish.

149. Misc.

- Though DJ is pratyak, it is minimal only (seshatva jnanam).
- soemtimes anutvam, nithyam, (atomicity, enternal) we need to understand through DBJ and sAstram
- That makes DJ asvyam prakAsam (certain properties it doesn't reveal)

150. Misc.

- AtmA is favorable (anukUlam) to itself
- That is bhagvAn's sankalpam (conviction, intention)
- Otherwise for baddha jIvA, it will change according to karma phalan
- Whether Sariiram is anukulam to itself or not depends on karma phalan (fruits of the past activities).

151. Misc.

- jeevAtmA and paramAtmA – pratyak, svayam prakAsam
- DBJ not pratyak, but has vishayitvam (show others) svayam prakAsam at awake state
- Suddha tattvam also svayam prakAsam – but unlike the others above, it has guNAs (rupam, rasam etc.), gross levels like space, water etc. are there. Pond, mandapam etc. are in Srivaikuntam, made of suddha tattvam

152. Finally, the svarupa, sthithi and pravrutti bhedam (differences) for all cetana acetna vasthus

- are under Lord's sankalpam (will)
- They don't exist without Isvaran and His desire.
- *svAdina trivida cetanA cetna svarupa sthithi pravrutti bhedam*

- Here svAdena – Under Isvaran (dependent on Isvaran)
- svAmi desikan adds, dependent on His sankalpam also
- Everything is adinam to bhagavan and His sankalpam

153. Thus we need to understand and contemplate on all the 3 tattvAs

154. Critical point to Remember when studyinmg SRTS

- Here our goal is to apply SRTS to real ife and learn to live a better life and perform kaimkaryam without any flaws (aparAdamila kaimkaryam)
- We are like the manufactured car. It comes with owner's manual, SRTS. But for your daily drive, you need to know very minimal things to drive and live happy. Manual is there to refer for complex problems.

155. That takes to next chapter 6, paradevatA pAramArtika adikAram (The truth about highest deity)

156. pAramArthikA = real, truth, best, essential;
paradevatA = supreme deity
Its about the superior/excellent truth about the highest deity.

157. Qn: Last chapter, discussed about Sriyapathy (husband of Lakshmi), His five forms etc. then why we need here to establish Sriman narAyaNA here?

- bhOktha bhOgyam preritA (acetanam, cetanam and esvaran – nonsentient, individual souls and supreme soul) was talked. But there never mentioned that Sriman nArAyaNA as the isvaran, from upanishad view point.
- Some say that param vyuham etc. all the five forms of bhagavAn may all be svami Desikan's own ideas and writings
- Where is the upanishad validity?

158. The necessity of determiningthe supreme deity -- To attain mOksham without any delay, and to pray on the right means,

- generic knolwedge of Isvaran alone is not enough.
- One need to know specifically who that esvaran is without any doubt.
- Realize accurately the one who can confer you the reward is essential. Accessing all others will not help.
- Question is who can give us the mOksham?

159. Those who are not experts in sAstrAs may say – All AtmAs are just one, all devatAs are just one, understanding the trinities (brahmA, vishNu and shivA) to be one is enough,

there is one superior to these three. All those claims can't distinguis th truth from false statements.

160. Those false statements don't understands what upanishads unilaterally prove and what vyAsAcAryA etc. have accepted and followed the truth.

161. The truth is bhagavAn SrIman nArAyaNA is the one and only one who can confer mOksham, he is the ultimate deity, He has all sentient and non sentient as his body; He is the one being enjoyed by those who are liberated (muktAs). He is always inseparable from SrI mahA lakshmi. He is the boss (svAmi) for all of us.

162. Even if one has the perfect knowledge on sentient, nonsentient and esvaran, if one does not understand the ultimate deity, he may waste time and energy on devotion some other god. Those Gods can't offer what he aspires. It's a dead end. So understand who is the superior deity. (paradevatA) and develop devotion towards Him.

163. BrahmA, rudrA are NOT para devatA – upanishads and other pramANAs clearly conclude on this.

164. brahmA and rudrA are created product only. They are not the cause. (kAryam and not kAraNam)

165. Even shivA says, We are all part of your body.

166. brahmA and shivA received their positions only after praying to Lord nArAyaNA. It is SrIman nArAyaNA who conferred them their jobs/positions.

167. brahmA and ShivA are bounded by karmA (actions and its reactions – puNya, pApAs)

168. brahmA and shivA etc. are under the mAyA (sankapam, determination) of Lord nArAyaNA only.

169. brahmA and rudrA etc. receive their knowledge only from Sriman nArAyaNA. Lord sits as anatarAtmA (dwelling inside everyone) and helps all sentients to do the actions.

170. brahmA etc. are emperumAn's wealth (vibhti)only.

171. brahmA etc. are bhagavAn's sariiram (prAkArA or mode)

172. brahmA etc. are slaves, servants of the Lord.

173. There is no one equal or higher than SrIman nArAyaNA on any aspect by any measure.

174. Those who are blessed by Madhusoodanan during the time pregnancy itself (during garbha SrimAn) [jAyamAna kadAksham] will be void of rAjasa and thAmasa guNAs. Filled with sattva guNAs only.

175. Even if brahmA etc. are referred as the means for mOksham in our sAstrAs, in reality they help us with knowledge, energy etc. to reach bhagavan. Just like our AcAryAs, they give knowledge only. mOksham is given by bhagavAn only.

176. The boons granted by other Gods are all possible only by the sanction of the bhagavAn

177. Bhakti to other devatAs will lead one eventually to seek Lord Sriman nArAyaNA

178. If they are obsessed with devtAntrAs (other devatAs), they will be punished by Lord and will be corrected. [phalan through bhagavad nigraham]

179. If one goes against the Lord, noone, [emphasis – no one] can save him. Refer kAkAsuran story. On the contrary, if one

surrenders to the Lord, no one can oppose him. BhagavAn will always protect the surrendered.

180. Vishnu purANA says, brahmA did penance for 1000 crores of yugAs and received the postion of brahmA. That tells all types wealth you reciev only by the blessings of the Lord.

181. If one does moksha saraNAgaty, there will be delays or hindrances only based on what he had desired and requested. Nothing else will be impediemnts.

182. bhagavAn's indepdence is unquestionable. People go to other devatAs only if they don't have conviction on this.

183. They don't understand that prayers to other devatAs go only eventually to Lord SrIman nArAyaNA only. If you put a garland on a person wearign a shirt, it meant for the person and no for the shirt.

184. Those who pray for moksham to bhagavAn, will get all other wealth and fame as a byproduct. The wealth and fame coem and fall on them. [Those enjoyment which we wished but didn't get, they will come and fall on us naturally without any effort from us]

185. AzhvArs unequivocally have claimed the highest status of Lord Srimna nArAyaNA and showed that all others are lower.

186. "Lord is the highest" that is explicit in rahasya trayam also – tirumanitam (praNAvam, nArAyaNA); dvayam (SrIman nArayaNA); charam slOkA (aham, mAm)

187. AzhvArs have declared that SrimAn nArAyaNA is the only rakshakan (protector) [savior]

188. So an intelligent person will approach the Lord and give up on other devatAs

189. Parasara rishi says all male species under the control of bhagavAn and all femalespecies under Sri mahAlakshmi

190. So our saraNAgaty is towrds both bhagavAn and pirAtti

191. Ignorance, unncecssary actions [ajjAnam, karmA, vAsanai, ruchi, deha sambandham in that vicious cycle] will cloud and lead people to destruction. True knowledge is that Lord is the only protector. He is the only one who can confer mOksham.

192. That brings to the next chapter Ch: 7 mumukshutva adikAram. Its about discussion on the desire of moksham

193. So far what we have seen

- Ch:0 – guruparampara sAram (The lineage of AcAryAs
  - AcAryAs are the only route to attain mOksham
  - puNyA and pApA are not the ticket for mOksham
  -
- Ch:1 – upOdkAdam (preface)
  - Everyone is entitled to go and enjoy mOksham
  -
- Ch:2 sAra nishkarsham (Ascertaining the the essence)
  - Go after the highest essence
  - Since life is short, seek what is established already by pUrvAcAryAs
  - vedAs are the highest pramANAs
  - In the look at uttara kAnDA which deals with brammam
- Ch:3 pratAna pratitantram
  - Adyethva - Svarupa sthithi {nature, continied existence}
  - videyathva - Pravrutti {actions}
  - prayojanathvam – seshatva {purpose of existence}
  - which is Suppor Control Owns – soul & body relation

- Esvara prayOjanam is chetanan's prayOjanam

- Ch:4 artha pancakam
  - YAHOO
  - You (jeevAtmA)
  - Access (upAyam, means)
  - Him (Lord, paramAtmA)
  - Objective (mOksham, parama purushArttam)
  - Obstacles (virOdhi, hurdles)
- Ch:5 tattva treya cinaTikAram
  - ACE (Acit, Cit, Esvaran) {God, man and nature)
  - Esvaran – one and only one SrIman nArAyaNA
  - Cit - Baddha, mukta, niya – jeevAs
  - Acit - Prakrit, kAla, suddha tattvam
  - Prakrit manifest into 24 tattvams - Prakriti, mahat, ahamkAram, 5 tanmAtrA, 5 bhutAs, 5 karma indriyAs, 5 jnAna indriyAs, manas
  - 25th is jeevAtma, 26th paramAtmA
  - All the three ACE have svarupa, sthithi, pravrutti (innate nature, continued existence and action)
  - Cit is atomic. lakshaNam is jnAnam (Identified by knowledge)
  - DJ (dharmi jnAnam) Substantial knowledge, same for eveyone, identifies itself as " me, me" and servant to Lord without any external knowledge. Doesn't know about anything external.

- DBJ (dharma bhuta jnAnam) attributive knowledge varies time, time, person to person, birth to birth; and is the primary cause to blind the DJ. Knows about things external, but not itself.
- Esvaran has – para, vyuha, vibhava, hArda, archai

- Ch:6 paradevatA pAramartya adikAram
  - Realization of the ultimate supreme Lord (paradevatA) is inevitable to receive the reward from Him
  - SrIman nArAyaNA is the paradevatA
  - brahmA, shivA, devAs etc. are jeevAtmAs only
  - They are all under Him, function as His body, and receive power as blessed by the Lord
  - bhagavAn is the sarva kAraNAm (cause) and everything, everyone else is kAryam (effect)

194. This chapter is a turning point. Self evaluation and the action required. Realize what we are and what we should do

195. Contents of this chapter--

[a] benefit of understanding tattva treyam

- jeevAtma is different from sariiram or from esvaran [body, soul and God are indpedent entities] – benefit of this realization

[b] tirumantiram and its help –

- Eliminating five types of ahamkAra mamakAram (rid of I, me and mine} by practising tirumantiram

[c] Conncentrate on bhagavAn

- dOshAs in sabdhAdi vishyam and kaivalyam {Defects in both worldly pleasures and enjoyment of one's own AtmA and the greatness of enjoyment of bhagavAn {paramAtma anubhavam}

[d] what mumukshu should do

- Mumukshus eliminatie pravrutti and adopt nivrutti dharma {pravrutti – multiplier, continuance; nivrutti – abolition, escapting from; mumukshu = one desiring for mOksham/liberation}

[e] Who is better

- One who adopts on the means of liberation {mOkshObhAyam} with determination {vairAgyam} is superior, one does not is inferior

196. Opening slOkA - We all go through happiness, enjoyment in this world and realize somewhat the defects in them

- Who produces those? - Prakriti (the gross raw material for creation) and its descendants like mahat, ahamkAram. {understand - our body, the enjoyment objects are all made out of prakriti}

- How long they last? - They revolve repeatedly like a whirlwind (every moment, every day, across many births) without any end. – happiness, mood, taste, like/dislike
- Why this happens? – Due to effects of the cumulative sins across many births, which are like a huge ditch keep filling with fire
- What we need to understand -
  - the alpha astira phalans (temporary and trivial nature of all the enjoyments here)
  - the inherent nature (svabhAvam) present in us and in bhagavAn,
  - the greatness of mOksham,
  - and finally the jail in which we are trapped currently.
- When one realizes all these, why would anyone desire to stay this bondage? (samsAra bhandham, association of the birth/death cycle)

197. [a] What is the necessity in understanding the distinct entities – body, soul, and God (sariiram, jeevAtmA and the paramAtmA) {tattva treyam – cit, acit and esvaran}

198. Through proper sAstrAs that explains the nature of AtmA, one understands –
that jeevAtmA

- {svayam prakAstava} - Is self luminiscent [DJ (dharmi jnAnam)- does not need any external knowledge (jnAnam) to understand itself]
- {jNAthruthva} - with its DBJ (attributive knowledge) understands everything
- (karthurthva} Executes the action
- {bhOkthurthA} Is the enjoyer of the pleasures
- {sariiratva} Has the body as ancillary, associate, assistant
- {aNutva} Is atomic
- {nithyatva} eternal
- {niravayatva} without any part, division or limbs
- Can't wet, dried, cut, destroyed, shrunk, expanded, burnt or changed – simply unmodifiable, imperishable
- Thus the individual soul separates itself from the body

199. He understands that this AtmA

- Will undergo reincarnation – takes a different body here, or takes a different body elsewhere.

200. He

- realizes there exists higher rewards.
- also scared of falling into hell (naragam) and the miseries and menaces associated.
- Fears that if he takes another birth what the woes it may bring in

- So he tries to avoid committing the sins

201. He understands that he is

- {adheyatva} – beig contained or deposited
- {vidheytava} – controlled and commanded
- {seshatva} – state of being remainder

Still he is

- {Alpha sakthithva} – least powerful
- {aNutva} – atomic in nature
- {ajjnANa} – full of ignorance
- {samsaya vibharya} – doubts and commits faults
- {dukkAdi yOgyatva} – in despair
- {asubhAzrayatva Adi} – unclean etc.

202. Now he understands - though he is the body of the Lord, but he is opposite to all the noble charcaters of the Lord. And so he understands that he is different from esvaran.

203. By acquiring this knowledge, he attains a state to be eligible to perform kaimkaryam to bhagavan and gain fame because of that.

204. [b] tirumantiram is the highest essence {sAradama} of whatever needs to be understood. When one practises the tirumantiram - Discussion of 5 elimination scenarios -

ahamkAra (Ak) mamakArams (Mk), where in tirumanitram (TM) explains that, and how it is removed (How)

205. 1st elimination

- Ak – {sarIra Atma bhrama} Delusion of body is the soul
- Mk – assuming the ownership of body related stuff like wife, kids etc.
- TM – "ma" in praNAvam {pratma padam tridhIya aksharam}
- How – root for "ma" is "mana jnAne." - jeevA is the emodiment of knowledge (jnAna svarupan), the residence of knowledge, atomic.
- So the intelligent jeevA has to be different from which is unitelligent/inanimate {jadA} sariiram.

206. 2nd elimination

- Ak – {svatantra Atma bhrama) Though he understands body and soul are different, but the delusion of that He owns himself (seshan) and does not have any boss (seshi) for him
- Mk – Assumes that he owns his characters
- TM – The hidden 4th case in akAram in praNavam (lupta chaturthI in the pratamAksharam)

- How – called tadarthya chaturthI = "for the sole purpose of." I and all of mine are for the sole purpose of nArAyaNA who is indicated by Akaram

207. Here, tirumanjana kattiyam of SrI parAsara bhttar is remembered

- It is during triumanjanam of namperumAL.
- The Lord is wearing a wet yellow robe and a single strand of thulasi garland
- With abhya hastham (hand held in protection posture).
- A small ghee lamp was glowing before him
- bhattar went on an imaginary dialogue.
- This slOkA is the dispute/controversy (vivAdA) between a stubborn jeevAtmA and supreme paramAtma (deluded soul ans divine Lord)
- It is sung even today during tirumanjanam

- paramAtmA *: tvam me* - You are mine
- JeevAtmA *: aham me* - I am ine

- Lord : *kutas tat:?* - How is that?
- Jeeavn : *tadapi kuta:* - What is the reason for your claim?

- Lord*: idam veda mUla pramANAt* - What I said is settled in the "praNavam" of the vedAs

- Jeevan *: yetacca anaAdi siddhAt anubhava vibhavAt* – Mine is based on my own eternal experience

- Lord *: tarhi (sOpi) sAkrOsa eva* – That experience has been rejected
- Jeevan *: ka AkrOsa: kasya ?* - Who had the objection and where?

- Lord*: gitAdIshu mama vidita:* - By statements in sAstrAs like gItA
- Jeevan: *kOthra sAkshi: ?* - Who is the witenss for that?

- Lord: *sudhI: syAt* - The jnAnI (man of knowledge) is the witness
- Jeevan*: hanta, tvat pakshapAdI sa* - (expressing wonder or sorrow) Well, how can he, who is partia lto you!

- *Iti nrukalahe*
- Thus when the jeevan is in tussle (with You Lord)
- *mrgya madhyasthavat tvam*
- since there is no other mediator available, it looks as if You are giving a “satya prqmANam [word of oath I nwet dress]

- The essence is to remember eternal sesha realtionship (servitude) to the Lord

- He is attesting that sacred truth with wet cloth and Tulasi garland .

208. 3rd elimination

- Ak – (anya devatA seshatva buddhi) {anya seshabhutO aham} delusion of being a slave to others except bhagavAn
- Mk – {mama anya seshi:} Delusion of someone other than bhagavan is their owner (seshI)
- TM – {madhyamAksharam} The "ukAram" in the middle of praNAvam [avadAraNam - restrictive, accurate determination]
- How – called tadarthya caturthi = "for the sole purpose of." All of me and mine are for the sole purpose of nArAyaNA who is indicated by Akaram

209. 4th elimination

- Ak – *{nirapkesha svAtantriyam in svarakshaNa vyAbharam}* (delusion of the independece to protect himself without anything else) {nirupAtika seshi}
- Mk – *{nirupAdika seshitva abhimAnam in svarakshaNa vyAbharam}* I have independent protecting abilities, and I am the absolute owner and assumption of absolute bossism
- TM – The "nama" padam

- How – {*na ma svAtantriyam, na ma nirupAtika seshatvam}* - I don't have any indpedence and I don't have any absolute bossism {being boss without any resaon} [upAdai = reason, nirupAdai = without any reason, = by nature]

210. 5th elimination

- Ak – {*svAdhIna karthruthva, bhogyathavam*}
  - (delusion about the services rendeded in mokshA stage - idea of "I will do it independenetly & I will enjoy it independently)
- Mk – {*svArtta karthruthva bhogyathvam*}
  - Services rendered in mOksha, "I will do it for myself, I will do it for my own enjoyment"
- TM – The "Aya" at the end of "nArAyaNAya" padam plus "namah" padam
- How – This tells all the kaimkaryams are executed only by bhagavAn and are done for the purpose of bhagavan {svasmai svapreethiye svayam eva kArayathi}

211. [c] Conncentrate on bhagavAn

- Based on various pramANAs
- the defects related to worldly pleasures (acit related) are seven types {dOsha saptakam}
- {1. Alpahtva} – trivial and low lelvel

- {2. astiratva} – trivial and temporary
- {3. dukka mUlatva} – beginning of the misery
- {4. dukka mitratva} – full of despair
- {5. dukka udargattva} – produce only sorrow and sadness
- {6. viparita abhimAna mUlatva} - inverted ego etc.
- {7. svabhAvikAnanda viruttA} – opposite to natural happiness

212. On the contrary, bhagavad anubhavam {enjoyment of Lord's noble characters and prayers etc.} is straight opposite of the above

213. When one realizes the highs and lows of the above, he will conclude to love only the Lord and be ignore everything else.

214. [d] what mumukshus should do.

mahAbharatA says, pravrutti dharmAs are instructed by brahmA and should be given up

Nivrutti dharmAs are instructed by nArAyaNA rishi and this hould be followed.

This is the qualifcation for those who desire mOksham

215. [e]Who is better?

- Now one understands which is higher tattvam and which is lower tattvam.
- But still he must follow a means (upAyam) to achieve the highest reward (parama purusharttam).

216. Otherwise his knowledge will be like the tail of the dog – no use to drive out the flea or act as cover to be decent.

217. In addition, manu smriti says, one should conduct himself in a manner – according to their age, duties they undertake, life goals, based on learning and their birth. Their appearance, speech and deeds should be colinear.

218. When one performs his duties, will be lauded by others

219. Ending Tamil pAsuram –

- Moksham, the eternal bliss is holding the lotus feet of the Lord
- samsAram is that ever expands so huge and always ends in destruction
- An intelligent person realizes that moksham is good and samsAram is bad.
- And so will crave for libeation (moksham), which is the highest reward of life

- This he realizes through the instruction (upadesam) of AcAryAs
- By their grace, he conquers the senses and realizes that Lord stands ready to rescue us from the deep ocean of samsAram
- And so he will concentrate only on moksham.

220. Ending sanskrit slOkA

- One who does not have an iota of confusion or mental agitation
- Will discard the sweet coated posion (visha madhu) of worldly pleasures
- Eliminate the enjoyment of one's own AtmA (kaivalyam) which is very low
- Will be interested in bhagavad anubhavam which offers endless happiness.
- He by the grace of the Lord, he attains the desire to give up on the samsAram.

LECTURE # 14 Saturday, Jan 13, 2018

221. Connection - That takes us to the next chapter Ch: 8 adhikAri vibhAga adikaRam (Qualified persons divisions)

222. [opening slOkA]

- Though the aspired final reward, moksham is the same, in bhakti yOgA {upAsanA},
- different vidyAs require different meditation (dhyAnam) techniques based on the individual's aspiration and comptenece – eg. madhu vidya, sat vidyA.
- Similarly the distinction between prapatti and other vidyA arises in terms of execution.
- Based on pUrva karmAs (past deeds) or unforseen good luck (adrushtam), one choose one of those 32 brahma vidyAs
- Simply stated, some are qualified for prapatti and others are for prapatti {See TICE}

223. Two types of mOksha adhikAris - The qualified candidates desiring mOksham [engaged in nivrutti dharmA - giving up on those that had to be] are two types –

- advAraka prapatti nishtAs {sole and direct means – svatanta prapatti } and

- satvAraka prapatti nishtAs {indirect and auxiliary means – anga prapatti}.
- Prapatti and bhakti are principal in them respectively

224. Both does both

- Bhakti yOgi follows both bhakti and prapatti and so is the one adopts the prapatti.
- Bhakti yOgi does prapatti also; prapatti nishatan does bhakthi also.
- For bhkathi yOgi - bhakti is primary and prapatti is secondary
- For prapatti nishtan - prapatti is primary and bhakti is secondary
- Bhakti is the means for former and it's the reward for the latter.
- For prapannan, it is sAdya bhakti and not sAdana bhakti {bhakti as the reward and not as a means}

225. Types of prapatti – compared to snAnam (bathing)

- pramANAs says, snAnam is of seven types but they are equal - like mantram (reciting holy verses} mAnasIkam (mental observation}.
- Similarly prapatti may be excuted like ukthi nishtai {repeat after AcAryA} or AcArya nishtai {when AcAryA

does on behalf}, but both are equal in yielding the reward.

226. ukthi nishtai applicable (utterance process is applied) when one

- Is not clear on anukulaya sankalpam etc.,
- does not know what is suitable for bhagavAn.
- has the qualifications to understand them
- has the attitudes of Akinchanyam (complete destitute), maha visvAsam (immense faith).

227. Ukthi nishtai process –

- AcAryAs ask him to repat the words, something like –
- "Lord, the burden of protecting me is entriely Yours"
- And performs prapatti in front of the Lord
- and does the upadesam (instruction)
- And bhagavAn accepts this as a complete prapatti.
- Similar to tellling the baby to say "thank you" and it repeats
- A small boy while begging, utters the words {bhavati bhikSam dehi} receives the rewards, though he may not desire

228. nammaZhvAr verse – bhagavAn's wealth despite of however many He gives out, never dimishes; He has the most

generous attitude. And so this utterance of prapatti will yield the complete fruit.

229. gadyam - Even when one is ignorant and completely dependent on the other to repeat after them, the Lord who is the refuge for all can't ignore. Because in saraNAgaty gadyam, bhagavAn himself said "ye kenAbi prakArena dvya vaktha tvam" (when you have babbled dvyam in some form, then the protection responsibility of you is mine)

230. pUrvAcAryA slOkAs indicate it is sufficent that one needs to do either one of these execution methods - ukthi or AcArya nishtai

231. AcArya nishtai – For the those who adopts this as the sole route,

- AcAryA submits the disciple to the Lord as saying, "He is my son, disciple, servant."
- Then he is contained in the prapatti performed by the AcAryA.

232. Don't doubt - One could doubt on the rewards to those who have submitted to the Lord, but can never doubt to those who have surrendered to AcAryA.

233. MudaliyANdAn saying –

- "When a lion leaps from one cliff to another, the small creatures (flies and germs etc.) which are stuck to the lion's body are also transported with it.
- Likewise, when emperumAnAr (bhagavad rAmAnujA) performed the prapatti, the disciples also will receive the rewards because of our relation to him.
- {tenkalai and vadakali differs – disciples at that period or forever?}

234. nyAsa tilakam slOkA –

- Hey Lord ranganAthA!
- A blind person can walk with the help of the other who could see.
- The one who can't walk with his legs, crosses with the help of a boatman.
- The King's servants and children, though may not know the King, but can enjoy the palatial pleasures.
- Similarly, compassionate AcAryA makes me to reach You!

235. Without prapatti, there is no mOksham –

- But for prapatti,
- which is performed by some means {prAkaRam}
- or through an AcAryA who performs on one's behalf,

- the Lord will not be graceful to him to grant the permanent residence in his abode {mOksham}.

236. Actions like divya desa vAsam (residing in a holy place) etc. will not yield mOksham directly or delayed.

237. But those pious activities can

- induce one to start or enhance on the bhakti yOgA
- or involve him in prapatti
- to attain the mOksham

238. bhakti and prapatti – similariites and differences

- Both will yield the same results – mOksham
- But the eligibility and execution methods differ

239. Bhakti yOga - vyAsA etc.

- who are in bhakti margam and adopted anga prapatti are not akinchanAs. {satvAraka prapatti nishtan}
- They the patience to wait for mOksham and so may get involved in other matters.
- They will go to Moksham, only after completely wiping out the prArabdha karmAs which have already started to yield the results {the packet that is opened already}.
- This will happen only during the time of their death.

- Since bhakti is undertaken as the means for mOksham, their bhakti process needs to be perfect and complete in all aspects to attain the reward.

240. Whereas prapatti

- Is applicable by all the qualified candidates
- removes all the hurdles in reaching the moksham
- Yields all the desired results
- Yields results quickly
- Is easy to adopt
- Can't be stopped by any hurdle just like brammAstrA
- Can't tolerate an other supplementary or co means
- Yields the reward standing all alone

LECTURE # 15 Monday Jan 15, 2018

241. Prapatti as simple as the vowels AEIOU

- A – All the rewards
- E – Easy to execute
- I – Instantly executed
- O – Only once needs to be executed
- U – Universal, everyone can adopt

242. When this prapatti is executed for moksham,

- He will receive complete bhagavad anubhavam and nothing can inhibit this enjoyment

- He can stay on earth and perform kaimkaryam to the Lord, as long as he pleases.
- The moksha dasA (eternal bliss state) is waiting for him to shed his body
- The kaimkaryAs started on this earth by him is somewhat shrunk due to kAla, desa and avasthA {time, place and having a mortal body sariiram}.
- But, when he leaves the body, this prapatti will lift him up to Srivaikuntam and makes him to continue the kaimkaryam in a complete fashion.

243. Since

- Prapatti is sakala phala sAdanam (means for all rewards)
- and bhagavAn is sakala phala pradan (the granter of all the rewards)
- and so when this prapatti is done at His lotus feet
- both bhakthan and prapannan, will receive whatever the fruits desired by them

244. In bhagavad gItA, Lord KrishNA says, 4 types do bhakti to Him - Arti, jijnAsu, artaArti, jnAni {the distressed, wisher of new wealth, enjoyer of own AtmA and the one who loves paramAtmA}

245. Similarly SrI vishnu purANA says the same about prapatti

- Desires new wealth, desires the lost wealth, not realizing the AtmA different from body, misery of samsAram all will continue
- Till one has not done the all sin remover, prapatti under Your lotus feet.
- That means when praptti is done, all the four can be achieved.

246. Prapanan achieves the moment, whatever he desires, because

- Prapatti has been told as the remover of all sins
- The phrase "till prapatti" has been repeatedly used in many places.
- Such is the glory of prapatti

247. Lakshmi tantrA says,

- karma, jnAna, bhakti yOgIs are not even eligible to receive one millionth (crore) in rewards,
- what a prapannan would recieve.

248. prArabdha karmAs

- {past deeds which have already started to yield the results in the current life} determines
- A prapannan's desire on the extent of kaimkaryam to be performed here

- So each prapannA's kaimkaryam types and extents will vary on earth.
- These differences happen only here.
- In moksham there is no difference in the enjoyment of ultimate bliss (no inequality) among prpannAs or with bhakti yOgIs
- Complete dependence on the Lord is common for all {seshatvam and pAratantriyam is universal even in mOksham}

249. vishNu tattvam says –

- When one realizes that he is completely depedent on the Lord,
- he sheds all his connections to karmA;
- he attains a stage where he is not bound by karmA;
- he enjoys staying with the Lord.

250. Brahma sUtrA in phalA adhyAya states –

- moksham is performance of kaimkaryam to the Lord without being chained to karma

251. When sruti says,

- "The one who attained mOksham is independent" –
- it means he is indepedent of karmA,

- but he is still and will always be under bhagavAn. {bhagavad adhInam}

252. [Concluding Tamil verse] Those who desire to be completely immersed in bhagavad anubhavam understands that

- The highest reward is only mOksham
- Two paths exist to rach there
- Based on the puNyAs they have done, one path yields results after a long time
- The other path yields the results immediately.
- People try to execute one of these two.
- The hurdle is to remove all the purva karma phalans
- And that is achieved only by holding the lotus feet of the Lord

253. [Concluding Sanskrit slOkA]

- Lord does not extend His lotus feet to others, than prapannAs {prapannAt anyeshAm na disati mukundO nija padam} – This probably the most compelling single statement in the whole of SRTS.
- This prapatti can be done for two resaons - to receive bhakti {upAsanA} or to receive mOksham {anga prapatti, svatantra prapatti}
- Which one to adopt varies with the past deeds.

- Bhakti yOgi will enjoy the bhagavad anubhavam here for a long time, but his entry to mOksham is delayed
- For prapatti nishtan attains moksham very quickly, but the bhagavad anubhavam here will be very limited due to shorter life span on earth.

254. Note: kaimutika nyAyA – When an inelgible person receives the reward, is there any doubt about an eligible person? When bhagavAn protects those who surrendered to Him, would He not protect those surrendered to the AcAryAs?

LECTURE # 16 Sunday, Jan 21, 2018

255. That takes us to the next chapter, Ch: 9 upAya vibhAga adhikAram {classification of the means}

256. Opening slOkA

- bhagavAn is the means to reach Him, as found in upanishads
- Bhakti and prapatti, the two paths have been told to receive His blessings
- To indulge in either bhakti or prapatti, one's past deeds {pUrva karma puNyAs} is the reason.
- Still, the all capable Lord is the ultimate reason

257. True means to mOksham

- Bhakti and prapatti are not the direct means mOksham.
- They try to garner bhagavAn's blessings.
- The true and only direct means for mOksham is bhagavAn only.
- {remember Z, your upAyam his grace needs to combined in the middle}

258. upAya svarupam {The nature of the means }

- The means is a special type of blossoming of knowledge {jnAna vikAsa viSesham}
- It is an attempt to oppose the senses {indriyams} using the faculties {karaNAs}
- and targeting the brammam

259. OK, how to target the brahmam?

- Brahmam is always present with qualities that describe the brahmam {brahma svarupA}
- These are called svarupa nirupaka dharmA (qualities with which we identify the substance uniquely)
- They are - satyam, jnAnam, anantam, Anandam, amalatvam {unchanging, knowledge, boundless bliss, flawlessness}
- These qualities and others of brahmam are the target of dhyAnam or meditation and that is called brahma vidyA

- So, brahmam is targeted through brahma vidya, which is constant meditation of the unsurpassed qualities

260. upeya svarupam {The nature of the rewards}

- The rewards is also a speical type of blossoming of knowledge.
- But his knowledge, does not require to exercise any faculties {indriyam}
- And this natural to all the jeevAtmAs {dharmi jnAnam}
- It has brahmam with all noble qualities as the target

261. Simply stated

- upAyam to be executed, transparent DBJ (dharma bhuta jnAbnam) is needed [that is only sAtvic guNAs}
- upeyam {to enjoy the bhagavAn} DJ (dharmi jnAnam) is enough and it is never clouded.

262. DBJ & DJ

- DBJ is needed to reach bhagavAn
- but to enjoy Him DJ alone is enough.
- {but DBJ also could also help in mOksham [because in mOksha only sattva guNA and no concept of time}

263. Tatkratu nyAyA from chandOgya upanishad

- What you wish, you will get that.

- What form you pray, that form you will get.
- If a vidyA upAsakan {one who does a particular type of bhakti yogam} meditates on the Lord with some qualities as the target,
- He will enjoy the Lord with the same qualities in mOksham
- What it means these will be definite.
- But in mOksham one gets far more than what he meditated with.
- Tatkratu nyAyA indicates the minimum

264. Usefulness of upAya upeyams to bhaktAs and prapannAs

- Means and the ends are the same {upAyam and phalan}
- upAya upeya aikyam – union of means and ends
- The means to get the rewards is bhagavad kaimkaryam {natural service to the Lord};
- the same bhagavad kaimkaryam itself is the rewards
- bhagavAn who is the target of knowledge is the upAyam and upeyam
- bhagavAn is the means - Since He grants all types of rewards
- bhagavAn is the rewards – Because He is the object of enjoyment
- eg – To get the cow into the shed, you show and invite with grass bundle, and it follows slowly looking at the

grass (upAyam). There in the shed, you feed with the same grass (phalan)

265. bhagavAn as upAyam in prapatti

- For advAraka prapatti nishtan {svatantra prapatti} bhagavAn stands in the place of all other upAyams.

266. bhagavAn as a upayam in bhakthi

- For bhakthi yOgi, due to their past deeds
- they may have hurdles in starting or continuing in karma yOga.
- bhagavAn then intercepts and helps them to enhance their sattva guNa and to progress further in karma yOgA
- They undertook upAsanA as their upAyam
- bhagavAn makes their upAyam completed and yield the fruits.

267. In all, bhakti or prapatti bhagavAn is the real means. All other actions only facilitate bhagavAn to yield that reward.

268. karma yOgA, the nature

- = Actions based on jnAnam
- jnAnam = understanding jeevAtmA parmAtmA svarUpam through sAstrAs
- Karma yOgA is 3 types - based on the skills and eligibility

- nitya karmA – sandya vandanam etc.
- namittya karmA – grahaNa kala tarpaNam etc.
- kAmya karmA – done for reciprocity of rewards

- BG says these karma yOgA activities could be – sthala yAtrA, bhagavAn sevA, charity, penance, yAga yajjA etc.

269. Karma yOga, the phalan

- Just like, we know prapatti gives mOksham
  - directly by itself {svatantra prapatti}
  - or put bhakti in front and give through it {anga prapatti}
- Similarly, karma yOgA will will give atma darzanA {realizing the Atma}
  - directly by itself, karma yOgA
  - or putting jnAna yOgA in front
- Atma darizana is NOT mOksham

270. jnAna yOgA, the nature

- = constant and uniterrupted contemplation of one's svarupA
- By subduing
  - anta karaNAs {internal organs} like buddhi and manas {perception, mind} through karma yOgA
- And with a realization of
  - AtmA is different from body

- Jeevan and sariiram is the mode {prAkArA} of the Lord
- Adeyatva (svarupa, sthithi – existence, continuance}, videyatva {pravrutti - actions}, seshatva {prayOjanam – usefulness} to Lord
- = SCO (support, Control Own)

271. jnAna yOgA, the phalan

- When the yOgi receives Atma darizanA through karma and jnAna yOgAs
- That will drive out all the worldly pleasures {prakriti related}
- But needs to be careful not to be trapped in enjoyment of his own AtmA
- Then only he can enhgage himself in bhakti yOgam to attain the highest reward of bhagavAd anubhavam

272. How jnAna yOgA helps bhakthi yOgam

- When one involves in bhakthi yOgA through jnAna yOga, he constantly contemplates {dhyAnam} about Lord
- Then question is how self-atma dariszanam help here?
- Answer - Like a outer box (jnAna yogA and Atma darzanA) in which the jewel (bhakti yOgA & the Lord) is kept.

- One needs to see the outer shell first, but not getting stuck there, keep moving to the jewel, which is of more value.

273. bhakthi yOgA, the nature

- Speical form of meditation with incomparable love
- Of bhagavAn's svarupa rupa guNa vibhuti {essential nature, form, noble qualities and wealth} as the object
- Realizing himself as
  - ananya nishtan {without any desire on other things}
  - ananya gadiyan {without any other refuge}
  - ananya sesha bhutan {not owned or serve to others}
- Having an extreme affection to bhagavAn

274. In bhakti yOgam

- Understand the greatness of the Lord he is meditating ?
  - Lord, no need to look at anyone for his actions
  - Doesn't follow and take orders from anyone
  - No one can pressure Him
- To that bhagavAn, endless love is called bhakti
- You can call this clarified, crystal-clear jnAnam
- {niradizaya preethi rupena dhyAna visesham - desikan}
- jnAnam and bhakti are not different here. Jnanam is matured and transformed to bhakti – semushi bhakti rupA, SrIbAshyam (semushi = resolve, purpose, intellect]

275. Bhakti yOgams is

- Like oil pouring without any gaps
- Without any interference
- Will continue to grow step by step till the day to reach mOksham
- At death this will be cutoff along with other thought processes.

276. Understand attachment is of many types

- Love – to wife {?}
- vAtsalyam – children {below you}
- sneham – friends {equal to you}
- bhakti – Lord & elders {above you}

277. SribAshyam defines – *thaila dharavat avichinna, preethi poorvaka anusandAnam bhakti iti: abijeeyathe*

Like an Oil would flow incessently, if one has atachment towards Lord in the mode of 'love', that is bhakti

= Like oil that is poured into another vessel makes a continuous contact, the preethi that keeps forming continuously is Bhakti.

278. Importance of varNAsramA

- Sattva guNA is like a crop

- For the crop to grow, weeds need to be pulled out
- For sattva guNA to grow, rAjasa, thamasa guNAs need to be taken out
- What are the weeds ? - sins
- Those sins removed/reduced only through varNAsrama dharmA
- Abiding by these, if one performs karmA, sins are eliminated and helps the bhakti
- Good varNAsrama dharmA -> no sins -> high sattva guNA -> clean karma jnAna yOga -> good bhakthi yOgA

279. Bhakti yOgam grants wealth also

- sAstrAs say, bhakti is also a means to attain worldly pleasures and to enjoy one's own AtmA {kaivalyam} .
- Why sAstrAs need to mention these low level pleasures?
- To get low-minded people involved and increase faith.
- BG also mentions people do bahkthi to get 4 types of purushArttams {dharma, arta, kAma ,mOksha}

280. Eminence (reputation) of jnAnai

- In gitA, Lord KrishNa mentions 4 types who do bhakthi to Him – but jnani is very renowned.
- Because jnani desires to be always with bhagavAn, live only for Him, and performs kaimkaryam – so he is famous
- Same idea is emphasized in mahabhAratA

- KrishNA says among 4 types, those who do not seek other devatAs are the highest caliber.
- They perform karmAs without any return, they have the objective of only reaching me.
- Since the other 3 have expectations of worldly pleasures, they could slip away or fail.
- But the jnAni always worships me and so reaches mOksham

281. Para bhakti

- Thus the bhakti yOgam which is directed for mOksham is called para bhakti
- Bhakti is also considered as association with good-minded people {sAtvikAs}
- because that will create extreme affection towards Lord
- And kindles an yearning to understand the Lord without any doubt.
- Thus para bhakti is born out of execution of karma jnAna yOgAs following sAstrAs

282. Para jnAna

- That para bhakti creates an insatible craving to see the Lord
- And makes the person restless, lament (cry) and whine

- Through this limitless love, he attains the compassion of the Lord
- bhagavan rewards him by showing His complete and rich lotus feet
- This scene is called parajnAnam

283. Parama bhakti

- Just like the happy mood of a person seeing a huge water reservoir, while he is extrme thirsty
- The bhakti yOgi who had the direct vision of the infinitely delightful Lord
- Is ecstatically in love with bhagavAn
- That state is called parama bhakti

284. How paramabhakti makes moksham attainable

- Parama bhakti will produce an ambition and a resolve to enjoy the Lord in fullness without any hurdle.
- After that, that bhaktan is driven to the stage that he can't live anymore without bhagavAn
- He intends to be joined with bhagavAn and expresses his notion like a vow.
- This creates a state in bhagavAn – first He can't refuse and secondly, that He is in a hurry to grant the mOksham asap

285. Prapatti grants the rewards of bhakti yOgam

- This bhakti yOgam can't implemented by those
  - Other than the first 3 caste {varNAs} (brAhmaNa, kshatriya, vaisya)
  - Even if they belong to first 3 class, if they don't have proper jnAnam and sakthi (Intelligence and Energy)
  - who don't have time (patience) to wait for the targeted reward
  - That is simply TICE (Time, Intelligence, Caste, Energy)
  - For all these deficits, prapatti is the only alternative.
  - There prapatti stands in the place of para bhakti
  - Just like how para bhakti matures into para jnAnam etc., for the one who does prapatti for mOksham, he will receive all the phalans

286. Prapatti is one of the brahma vidyAs

- Bhakti or prapatti is adopted based on one's befitting
- Both are different because brahma sUtrA establishes these in different adikaraNAs (topics)
- Brahma sUtrA (3-3-56) [nAnA sabdAdi bhedAt] claims that "because indicated by different names, they are different" {different paths to reach mOksha}

- Brahma sUtrA (3-357) [vikalpo avisishta phalatvAt] claims that, “since all paths lead to the same reward, following any one is enough”
- Note: srutaprkAsikai (explanation to SrIbAshyam) claims that nyAsA is entirely different because it does not involve mediate, contemplate, adore etc. which are traditionally used in connection with other vidyAs. {and so in brahma vidyAs have 2 groups - vidyAs and nyAsA to distinguish}

287. Divisions in Prapatti

- just like upAsanAs {bhakti yOgam} have differences,
- nyAsa vidyAs {prapatti} also have sub classes based on different mantrAs that are prescribed in sAstrAs
- eg – madhu vidya, sat vidya etc. in bhakthi yOgA
- svanishtai, AcArya nishtai etc. in prapatti

288. When prapatti would be complete?

- namaskaram is expressed through mano vAk kAyai {mind, words and deed};
- but will be complete only when all the 3 are executed
- Similarly prapatti hasalso the 3 divisions
- Only when all 3 are done, then only prapatti is complete
- That is mental prapatti has to be brimming and overflow and has to be reflected into words and deeds

- Without all the 3, prapatti is incomplete.
- Prapatti, just in mind alone is not a complete prapatti

289. [Ending Tamil verse]

- Performance of karma yOgA abiding to varNAsrama dharmA
- jnAna yOgA adoption with keen understanding of its rewards
- bhakti yOgA follow up with inner vision
- prapatti which rewards immediately by the grace of Lord to those who lack qualifications and who can't tolerate the delay in attaining the mOksham
- Those who understand all these 4 are the brahmins who are experts with vedAs

290. [Ending Sanskrit Verse]

- vedAs prescribe karma, jnAna, bhakti and prapatti for securing mOkshA
- karma and jnAna are indirect and auxilary means only
- bhakti is a direct means
- Prapatti can be either direct (svatantra prapatti) or indirect (anga prapatti)
- Thus prapatti is the only one which can be a means for mOksha in 2 ways (directly by itself or thorugh bhakti)

- Those who understand the delight on the words of charma slOkA of Lord KrishNa will follow prapatti

291. That takes us to the next chapter Ch: 10 prapatti yOgyadAdikAram {Eligibility for prapatti}

292.

293.